philosophers. It was not a limited moral law of priests or castes, which had to decide about the constitution of the State and State worship, but the most comprehensive view of the reality of all that is human. Whence do the Greeks derive this freedom, this sense of reality ? Perhaps from Homer and the poets who preceded him. For just those poets whose nature is generally not the most wise or just possess, in compensation, that delight in reality and activity of every kind, and prefer not to deny even evil. It suffices for them if evil moderates Itself, does not kill or inwardly poison everything—in other words, they have similar ideas to those of the founders of Greek constitutions, and were their teachers and forerunners.

221.

EXCEPTIONAL GREEKS.—In Greece, deep, thorough, serious minds were the exception. The national instinct tended rather to regard the serious and thorough as a kind of grimace. To borrow forms from a foreign source, not to create but to transform into the fairest shapes—that is Greek. To imitate, not for utility but for artistic illusion, ever and anon to gain the mastery over forced seriousness, to arrange, beautify, simplify—that is the continual task from Homer to the Sophists of the third and fourth centuries of our era, who are all outward show, pompous speech, declamatory gestures, and address themselves to shallow souls that care only for appearance, sound, and effect. And now let us estimate the greatness of those exceptional Greeks, who created science! Whoever tells of them, tells the most heroic story of the human mind 1